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man supposed himself, in assuming the dress, to assume also the character, to be under divine possession, to abdicate his own personality, and to present in his thoughts and actions the god whom he represented.

If there were time to discuss so vast a subject, it might be argued that such assumption of foreign personality belongs to the original idea of religious masks. It might be suggested that the oldest of the arts is the sacred drama, in which the actors are divine, and repeat their history before an audience consisting of both gods and men. It might be made likely that after the progress of reflection had forbidden the imagination to be content with the solemn conception of immediate visible contact with personal deities, plastic art was introduced, the god, now regarded as distinct from the priestly celebrant, being supposed to animate the image which constituted his medium of representation. But long after such separation has taken place, and into the historic period of civilized races, the theory of the visible presence continued to survive.

The detailed illustration, by examples taken from American worship, of the principles above set forth is the less necessary, because the papers which will be read at this meeting, as well as all the elaborate and interesting researches made during the last few years in the field of American mythology, constitute such illustration.

To argue that the generalizations set forth apply also to all the so-called primitive faiths of other continents, would be to attempt a task for which materials do not yet exist. It may only be affirmed that what is known of Australian or African rituals is in no way inconsistent with the supposition that these conditions do represent the theory of the religious usage of uncultured races in general. It will be enough to suggest, for the sake of urging and directing investigation, that an original feature of early worship is the mystery, or sacred dramatic representation; that in such rites the worshippers consider themselves as visited by their divine relatives, who perform before their eyes a representation of the presumed sacred history which constitutes the testimony of the divine existence, and the repetition of which is assumed to be a condition of the divine aid. . . .

If the conclusions indicated, and which have been set forth chiefly in order to serve as themes for discussion, shall be accepted as of universal application, it will follow that most of the conceptions which have been favored as constituting a proper basis for the classification of religions will be found inadequate, and that the principle of historic continuity will apply to a much greater extent than has hitherto been assumed."

NAVAJO RITE-MYTHS. — From a paper of Dr. Washington Matthews, "Some Illustrations of the Connection between Myths and Ceremony," contained in the same publication, are taken the following paragraphs: —

"The rite-myth never explains all the symbolism of the rite, although it may account for all the important acts. A primitive and underlying symbolism, which probably existed previous to the establishment of the rite, remains unexplained by the myth, as though its existence were taken as a matter of course and required no explanation. Some explanation of this foundation symbolism may be found in the creation and migration myths or

in other early legends of the tribe ; but something remains unexplained even by these."

"The ritual or esoteric portion of the myth is usually known only to a priest of the rite, who is rarely inclined to part with the knowledge. Such lore interests only the priest. If a layman, unacquainted with all the work of the rite, should hear the ritual portion of the myth, he would be apt to forget it, having little knowledge of the rite to assist the memory. I have seen in print rite-myths of other tribes in which descriptions of ceremony were obviously omitted."

"The Navajos say now that when one of their own number wears the mask of a god and personates a god, he is, for the time being, actually that god. A prayer to a masquerading representative of divinity is a prayer to a god."

"The most ingenious and poetic rite-myth which I have obtained is that of the *yoi-qacal*, or chant of heads. This rite is also known as the eagle medicine. It at least claims for itself a totally superhuman origin. The prophet was a veritable Navajo Lazarus. He was very poor, as the Navajos in their legends represent themselves to have been in the ancient days. Unlike other people, the Navajos have no golden age in the past—the present is the happiest period in their history. This pauper lived near one of the ancient pueblos, now in ruins, in the Chaco Cañon, and subsisted on the refuse of Pueblo feasts. One day the pueblo people found on the face of a high cliff, in a small cave, an eagle's nest, which could only be reached by lowering a man with a rope over the edge of the precipice. All feared to undertake the task of descending the cliff ; so they concluded to bribe the starving Navajo with promises of abundant food for the rest of his life to make the dangerous descent. He accepted the offer ; but when he was lowered to the mouth of the cave the wind-god whispered to him and told him that if he spared the eaglets he would meet with a great reward, while if he stole them and delivered them to the people of the Chaco, the latter would soon forget their promises and leave him to starve as before. Hearing this, he disengaged himself from the rope and crept into the cave. In vain did the people of the pueblo plead with him and call him endearing names and renew all their promises ; he heeded them not, and after a while they abandoned their efforts and went home. Later the grateful eagles (who are represented as men dressed in the feathered robes of eagles) took him out of the cave and flew with him upwards. They bore him through the sky-hole and up to the pueblo of the eagle-people above the sky. Here the prophet performed other valuable services for the eagle-people, and in return for his good deeds he was initiated into the ceremonies of the eagles."

INTELLIGENCE AND ORIGINALITY OF PRIMITIVE MAN. — From the Vice-Presidential Address of Dr. Franz Boas, delivered before the American Association for the Advancement of Science, we borrow the following interesting passage. The speaker, having already rejected the assertion made by Herbert Spencer concerning the impulsiveness of savages, proceeds to remark on the lack of concentration ascribed by the latter to primitive man : —